



Christians and Shabbat

Celebration not Obligation...

הַשַּׁבָּת הוּכַן בְּעִבּוּר הָאָדָם וְלֹא הָאָדָם בְּעִבּוּר הַשַּׁבָּת

Shabbat was made for man, and not man for Shabbat.

- Yeshua



Yeshua our Sabbath Rest

Since Sabbath observance (i.e., refraining from *melakhah*, or “work”) was given as part of the terms of the covenant given to Israel on Mount Sinai (i.e., it was part of the *Sefer Habrit* given to Moses, and ratified by the 70 elders of Israel through the shedding of the sacrificial blood of animals), Christians are not ‘legally’ required to observe its sanctity - at least not as defined by Jewish religious authorities. In fact, we *cannot* attempt to merit righteousness through rule-following behaviors, no matter how noble or beautiful, since we trust that the finished work of Yeshua *exclusively* makes us right before God (Titus 3:5; Eph 2:8-9). After all, it is the righteousness *of God* saves us...

Indeed - from the perspective of attempting to attain merit through the performance of *mitzvot* - it is clear that Yeshua is the Substance of all the shadows and patterns we find in the Torah of Moses (Col. 2:16-17). Yeshua’s ministry is that of mediation of a better covenant, based upon better promises (Heb. 8:6-7). He is the *Kohen Gadol* (High Priest) of the true *Mishkan* (tabernacle) not made by human hands, who, through His sacrificial death, has forever obtained an eternal redemption for those who trust in Him (Heb. 9:11-12). It is finished! Yeshua is the way and the truth and the life. He came to give us life in abundance! He came to set us free from the demands of the Torah and its righteous judgment upon us. Those who attempt to ‘serve’ in the Tabernacle of Levi (i.e., under the ritual expression of the covenant given to Moses), have no right to the altar of God’s grace (Heb. 13:10).

The Lord Yeshua is our Sabbath rest (Heb. 4:9), the Giver of peace (John 14:27). He is the One who heals us and delivers us from the shame of our sinful condition. In short, Yeshua is the fulfillment, goal, and answer of all that the Torah of Moses requires of mankind, and we are made right with God by means of His love for us.

‘Let it be known to you therefore, brothers, that through this Man forgiveness of sins is proclaimed to you, and by Him everyone who believes is *freed from everything from which you could not be freed by the Torah of Moses.*’ (Acts 13:39)



So why should we observe Shabbat?

Now while it is true that we do not obtain merit before God for following the laws of the Sabbath, it is nonetheless important to remember that the Sabbath is part of the Torah of the LORD and therefore has eternal worth and significance (Matt. 5:17-19). Followers of Yeshua the Messiah, then, will want to honor the Torah in their hearts by abiding by its true and inner meaning....

Here are some reasons why we should observe the seventh day that the LORD appointed for His people to be a set apart time of rest:

1. The Sabbath remembers God as our Creator (Gen 2:2; Exod. 31:12-17).
2. The Sabbath is one of the first things God blessed (Gen 2:3).
3. The Sabbath remembers *Yetziat Mitzraim* - the Exodus from Egypt (i.e., God's salvation) (Deut. 5:15).
4. The Sabbath is one of the Ten Commandments (Exod. 20:8-11; Deut. 5:12).
5. Yeshua and His disciples observed the Sabbath day and its customs (Mark 1:21, 6:2; Luke 4:16).
6. The Apostle Paul observed the Sabbath (Acts 13:13-42; Acts 18:4).
7. The Sabbath provides a means of identifying with the Jewish people. Learning about the Sabbath improves your Jewish literacy to make you a more effective witness to the 'lost sheep of the house of Israel' (Matt. 10:19).
8. The Sabbath is a *delight* – not a burden; a time for celebrating your personal rest in our Messiah Yeshua (Isa. 58:13; Heb. 4:9). Indeed, all those who honor the Sabbath - including the 'foreigners' of Israel - will be given a name that is 'better than sons and daughters' that will never be cut off (Isa. 56:3-8).
9. The Sabbath will be honored in the Millennial Kingdom to come: 'From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD' (Isa. 66:23).
10. The Sabbath will be honored in the heavenly Jerusalem. The Tree of Life is said to yield 'twelve kinds of fruit, yielding its fruit each month' (Rev. 22:2). Notice that the 'twelve fruits' from the Tree of Life are directly linked to the 'twelve months' of the Jewish year: 'each month rendering its fruit'). In other words, the sequence of the holidays (*moedim*) – including Shabbat - were always intended to teach us great revelation about God. That is why God created the Sun and the Moon for signs and for 'appointed times' (Gen. 1:14; Psalm 104:19).



Making Sabbath your "Delight"

Of course the Sabbath is a *means to an end, not an end in itself*. As the Lord Yeshua taught us, 'Shabbat was made for man, and not man for Shabbat' (Mark 2:27). In other words, Shabbat is a gift of God to us, a time of rest and reflection, a joyful time set apart from the busy week when we can focus on what is really important in our lives.

Christians are *not* obligated to observe Shabbat on Saturday; nonetheless we are invited to celebrate a holy day of separation each week. 'One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind.' (Rom 14:5-6). This is a 'weaker brother' issue. We are free to worship the LORD on any day of the week, but note well that we are to worship and to enjoy the principles of *shevat*, or rest in the LORD.

If you perform a Shabbat home ceremony (i.e., Shabbat Seder), please keep these matters firmly in mind. You are not effecting any sort of spiritual merit by performing rituals or acts of tradition, since the Lord Yeshua is our Torah righteousness before the Father. We are not made right with God through anything other than the shed blood of Yeshua on the cross for our sins!

Let me also add that we should *not* observe a Shabbat Seder in the presence of brothers or sisters who may feel that it is 'legalistic' or an attempt at 'self-righteousness.' Whenever possible we should follow the principle of charity in these matters and yield ourselves to the needs of others. We understand that we are free to enjoy this tradition and to learn from it, but we should not do so if it injures the faith of one of our brothers or sisters in the LORD.

May the Lord God of Israel help us all steer clear of the perils of legalism and self-righteousness! It is only through Yeshua, our precious Mashiach, that we are given true rest by the grace of God. Amen.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לָנוּ חַגִּים, חֻקּוֹת, וּמוֹעֲדִים לְשִׂמְחָה
לְכָבוֹד יֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ, אֹר הָעוֹלָם

ba'rukh attah Adonai Elohe'nu Me'lekh ha'olam,
a'sher natan lanu chag'im, chuk'ot, u'mo'edim le'sim'chah,
likh'vod Yeshua ha'mashi'ach Adone'nu, or ha'olam

'Blessed art You, LORD our God, King of the universe,
who has given to us holidays, customs, and seasons of happiness,
for the glory of our Lord Yeshua the Messiah, the light of the world.'



Light of the world -

Blessing over the Sabbath Candles

אֲנִכִּי אֹרֶת הָעוֹלָם הַהֶלֶךְ אַחֲרֵי לֹא יֵלֶךְ בַּחֹשֶׁךְ כִּי־לֹא אֹרֶת הַחַיִּים:

*I am the light of the world. Whoever follows me will not walk in darkness,
but will have the light of life. - Jesus*



SABBATH CANDLES are lit by the (eldest) woman of the house no later than 18 minutes before sundown on Friday evening (i.e., before Shabbat begins). After kindling the candles, she waives her hands over the flames three times (as if welcoming in the Sabbath), and covering her eyes with her hands (so as not to see the candles burning) says:



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִיּוֹת אֹרֶת
לְגוֹיִים וְנָתַן־לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ אֹרֶת הָעוֹלָם.

*Blessed are You, LORD our God, King of the universe,
Who sanctified us with his commandments, and commanded us to be a light to
the nations and Who gave to us Jesus our Messiah
the Light of the world.*

*Barukh attah Adonai eloheinu melekh ha-olam,
asher kideshanu bemitzvotav ve-tsivanu lehiyot or
le-goyim v'natan-lanu et Yeshua Meshicheinu or ha-olam.*

At this moment, when the family is gathered together, the woman may offer a silent or verbal prayer on behalf of her husband and children (in generations past, personal prayers in Yiddish called "*techinot*" were commonly said by Jewish women before doing a *mitzvah* and on special occasions).

A minimum of two candles are lit corresponding to the two expressions of Shabbat mentioned in Exodus 20:8 ("Zakhor," remember) and Deuteronomy 5:12 ("Shamor," keep or guard). Some women add an additional light with the birth of each child and continue lighting it throughout the years. The candlesticks are often made of precious metal such as silver, and may be family heirlooms.



Transliterated:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִיּוֹת אוֹר

or le-hiyot v'tsivanu be-mits-votav kid-de-sha-nu a-sher
a light to be and with his sanctified us who
commanded us commandments

לְגוֹיִים וְנָתַן-לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ אוֹר הָעוֹלָם.

ha-olam or meshi-cheinu yeshua et v'natan-lanu le-goyim
the light of the world our Messiah Jesus () and gave to us to the nations

The Rabbinical Version

Rabbinical Judaism uses this blessing for erev Shabbat candle lighting:



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל שַׁבָּת.

*Blessed are You, LORD our God, King of the universe, Who sanctified us with
his commandments and commanded us to kindle
the sabbath candles.*

*Barukh attah Adonai eloheinu melekh ha-olam,
asher kideshanu bemitzvotav ve-tsivanu l'hadlik
ner shel shabbat.*

Note: Messianic believers would object that in fact the LORD has not commanded us to light the candles of Shabbat, and, since Jesus is the true Light of the world Who alone gives us true rest, prefer to recite the blessing listed at the top of this page.



Transliterated:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh elo-hey-nu 'Adonai 'at-tah barukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק

le-hadlik v'tsivanu be-mits-vo-tav kid-de-sha-nu 'a-sheh
to kindle and with his sanctified us who
commanded us commandments

נֵר שֶׁל שַׁבָּת.

shabbat shel ner
shabbat of candles

In most cases of *berachot*, the blessing is recited first, followed by the performance of the *mitzvah*. In the case of this blessing, however, the woman lights the candles first, and then pronounces the blessing, since once she has pronounced the blessing, she has accepted Shabbat restrictions upon herself, and therefore would be unable to light the candles afterwards.

Note: A Friday night service called *Kabbalat Shabbat* is normally offered at the synagogue after the candle-lighting time but before the Shabbat meal. From the time the candles are lit until after kiddush is made, one should not eat or drink anything.



Birkat Banim -

Hebrew Blessings for your Children



הַנִּיחוּ לְיִלְדִים וְאַל-תַּכְלֹאוּ אֹתָם מִבֵּא אֵלַי כִּי מֵאֵלֶּה נִוְלָכוֹת הַשָּׁמַיִם:

Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven. - Jesus

It is customary for the father of the household to bless children of all ages, either in the synagogue during *Erev Shabbat* (Friday evening) services or upon returning home for the Kiddush. Both hands are laid on the head of the child to symbolize a blessing imparted with complete generosity of spirit.

The blessing prescribed by tradition invokes the names of Joseph's sons (according to Genesis 48:20) and the names of the patriarchs, and includes the priestly blessing. Parents may use this intimate moment as a chance to add their own words of blessing and offer expressions of love and appreciation to their children. You may wish to bless all your children together or bless each child individually or privately.



The Hebrew Blessing for Boys:



יְשִׁמְךָ אֱלֹהִים כְּעַפְרַיִם וְכִמְנַשֶּׁה.

v'khi-me-na-sheh ke'ef-rayim e-lo-him ye-sim-kha
and like Manasseh like Ephraim May God make you

yesimkha Elohim ke'efrayim ve'khimnasheh.

The Hebrew Blessing for Girls:



יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה.

ve-le-ah ra-chel riv-qah ke-sarah e-lo-him ye-si-mekh
and Leah Rachel Rebecca like Sarah May God make you

yesimeikh Elohim ke'Sarah, Rivka, Rachel, ve'leah.



The Hebrew Blessing for the whole Family:



יְבָרֶכֶךָ יְהוָה וַיִּשְׁמְרֶכָּךְ.

ve-yish-me-re·kha Adonai ye·va-re-khe·kha
and protect you May the Lord bless you

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנְךָ.

vi·chun-ne·ka e·ley·kha pa·nav Adonai ya'er
and be gracious to you to you his face May the Lord shine

יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

sha·lom le·kha ve·ya·sem e·ley·kha pa·nav Adonai yi·sa
peace to you and give to you May the Lord turn his face

yevarekhekha Adonai veyishmerekha,
ya'eir Adonai panav eleykha vichuneka,
yissa Adonai panav eleykha, v'yeseim lekha shalom.



Friday Night Kiddush -

Lifting up the Cup of Salvation

וְקִרְאתָ לַשַּׁבָּת עֲנֵג לְקָדוֹשׁ יְהוָה מְכָבֵד

...call the Sabbath a delight and the holy day of the LORD honorable...

- Isaiah 58:13



Before we sit down to eat our Friday night meal, it is customary to sanctify the time by reciting *Kiddush* ("sanctification"), a special ceremony performed at the beginning of the Sabbath (and on other holidays). Normally Kiddush is recited by the father of the household while holding a cup of wine. The ceremony has two distinct parts. First Genesis 1:31-2:3 is read and then a Hebrew blessing is recited that sanctifies the occasion and thanks God for the gift of the Sabbath day.

The First Part of Kiddush

During the first part of Kiddush the leader reads (or sometimes sings) the first few verses from Genesis chapter two, which speak about God's completion of the creation of the heavens and the earth and of His resting from the work of creation. Note that before reading Genesis 2:1, however, the leader recites the last part of Genesis 1:31 in an undertone until he reaches the last two words of the verse ("Yom Ha-shishi"), which he then clearly reads. This is intended to connect the words "Yom Ha-shishi" with the following two words of Genesis 2:1 (i.e., "Vaikhulu Ha-shamayim") to form an acronym for the sacred Name of God (i.e., YHVH).



[וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר] יוֹם הַשִּׁשִּׁי:
וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ,
כִּי בּוֹ שָׁבַת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

Transliteration: [vaihi-erev, vaihi-voker] Yom Hashishi, Vaikhulu Hashamayim ve-ha'aretz ve-khol tzeva'am: vaikhal Elohim bayom hashevi'i melakhto asher 'asah vaiyishbot baiyom hashevi'i mikol melakhto asher 'asah: vaiyvarekh Elohim et-yom hashevi'i vaikadesh oto ki vo shavat mikol melakhto asher bara Elohim la'asot.



Translation: [And the evening and the morning were] the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

The Second Part of Kiddush

The second part of Kiddish is the customary Hebrew blessing that sanctifies the occasion and thanks God for the gift of the Sabbath day:

סְבִרֵי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.
 בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
 בְּמִצְוֹתָיו וְרָצָא בָנוּ, וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
 זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
 זֵכֶר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחֵרָתָ, וְאוֹתָנוּ קִדְּשָׁתָ,
 מִכָּל הָעַמִּים. וְשַׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
 בָּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת. אָמֵן.

Transliteration: {Savri maranan ve-rabanan ve-rabotai:} Barukh attah Adonai Eloheinu melek ha-olam, borei pe'ri ha-gafen. Barukh attah Adonai Eloheinu melek ha-olam, asher kiddeshanu be-mitzvotai ve-ratza vanu, ve-shabbat **kodsho** be'ahavah uv'ratzon hinchilanu, zikaron le'ma'aseh ve'reishit. Ki hu yom techillah lemikra'ei kodesh, zekher litzi'at mitzrayim. Ki vanu vacharta, ve'otanu kiddashta, mikol ha-'amim. Ve-shabbat kodeshekha be-ahavah uv'ratzon hinchaltanu. Barukh attah Adonai me-kadesh ha-Shabbat. Amen.

Translation: {By your leave distinguished gentlemen, masters, and teachers:} Blessed art Thou, Adonai our God, King of the universe, Who creates the fruit of the vine. [Respond: Amen.] Blessed are You God, King of the Universe, who made us holy with his commandments and favored us, and gave us His holy Sabbath, in love and favor, to be our heritage, as a reminder of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy Sabbath, in love and favor, as our heritage. Blessed are you God, Who sanctifies the Sabbath. [Respond: Amen.]

After this blessing is recited, it is customary to give each person present some wine from the Kiddush cup (though see the following on “Lifting the Cup of Salvation”).



Lifting the Cup of Salvation

In Jewish tradition, the Sabbath is regarded as the first and most important of the holy days, since it is both a memorial of God's work of creation (Exod. 20:11; 31:17) and of the redemption from Egypt by the blood of the lamb (Deut. 5:15). It is "the foremost day of the holy festivals marking the Exodus from Egypt." For Messianic believers, Yeshua is the Lamb of God who embodies the Substance of all that the Sabbath day foreshadows (for more on this, see the article "Yeshua our Sabbath Rest").

Since the Sabbath ultimately centers on the person of Yeshua the Messiah (as our Creator and Redeemer), we consciously seek ways to honor him during this ceremony. For instance, we recall His promise: "Where two or three are gathered in my name, there am I among them" (Matt. 18:20), and therefore we consciously acknowledge His Presence at our Sabbath table. We welcome His Presence in by asking for the Shekhinah Glory of God (the Holy Spirit) to fill our hearts and to give us a sense of genuine communion. Moreover, before we drink from the cup we acknowledge that Yeshua is the vine (הַיֵּצֵר) and we are branches (John 15:1,5), and that therefore our lives are entirely dependent upon Him as our Lord and Savior. We sanctify the kiddush cup by understanding that it symbolizes the "Cup of Salvation" that Yeshua offers to those who are trusting in Him...

When King David asked, "What shall I render to the LORD for all his benefits to me," he glorified the LORD for the wonder of his salvation and said, "I will lift up the cup of salvation and call on the name of the LORD" (Psalm 116:13):

אֶקְרָא	יְהוָה	וּבְשֵׁם	אֶשָּׂא	כּוֹס־יְשׁוּעוֹת
(2) (1)	(1)	(2) (1)	(2) (1)	(4) (3) (2) (1)
ek·ra	Adonai	uv·shem	es·sa	kos-ye·shu·ot
I will call	the LORD	and on the name of	I will raise	The cup of salvation

The "cup of salvation" that King David raised prefigured the third cup of the Passover Seder, called the "Cup of Redemption," which was customarily partaken after the Afikomen ceremony at the end of the meal. This, of course, was the cup that Yeshua sanctified to commemorate the "blood of the new covenant" during His early Passover Seder with his disciples (Luke 22:20).

Because of this association, some Messianic believers might want to recite the following before partaking of the Sabbath kiddush cup:

"Return, O my soul, to your rest; for the LORD has dealt bountifully with you. For you have delivered my soul from death, my eyes from tears, my feet from stumbling; I will walk before the LORD in the land of the living.... What shall I render to the LORD for all his benefits to me? I will lift up the cup of salvation and call on the name of the LORD" (Psalm 116:7-9, 12-13).



Kiddush Transliterated (First Part)

Genesis 1:31b - 2:3:

[וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר] יוֹם הַשִּׁשִּׁי:

ha-shi-shi yom vai-hi-vo-ker vai-hi-'e-rev
the sixth day. and there was evening and morning

וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צִבְאָם:

tse-va'am vekhol ve-ha-'a-rets ha-sha-mayim vai-khu-lu
their host and all and the earth the heavens were finished

וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

'a-sah a-sher me-lakh-to hash-she-vi'i bai-yom e-lo-him vai-khal
He did that His work on the seventh day and God finished

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

'a-sah a-sher me-lakh-to mik-kol hash-she-vi'i bai-yom vai-yish-bot
He did which His works from all on the seventh day and He rested

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי

ki o-to vai-ka-desh hash-she-vi'i et-yom e-lo-him vai-va-rekh
for it and sanctified the seventh day God and He blessed

בּו שַׁבַּת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

la-'a-sot e-lo-him bara a-sher me-lakh-to mik-kol sha-vat vo
to make. God created which His works from all He rested on it

Note that before reading Genesis 2:1, the leader speaks the last part of Genesis 1:31 in an *undertone* until he reaches the last two words of the verse ("Yom Ha-shishi"), which he then clearly says. This is intended to connect the words "Yom Ha-shishi" with the following two words of Genesis 2:1 (i.e., Vaikhulu Ha-shamayim") to form an acronym for the sacred Name of God (i.e., YHVH).



Kiddush Transliterated (Second Part)

The traditional Blessing:

סְבִירִי מִרְנֵן וְרַבָּנֵן וְרַבּוֹתֵי:

ve-ra·bo·tai	ve-ra·ba·nan	ma·ra·nan	sav·ri
and teachers	and masters	distinguished ones	by your leave

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha·o·lam	me·lekh	e·lo·hei·nu	Adonai	at·tah	ba·ruk
the univers e	King of	our God	Lord	are You	Bless ed

בוֹרֵא פְּרִי הַגָּפֶן.

hag·ga·fen	pe·ri	bo·re
the vine.	fruit of	Who creates

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha·o·lam	me·lekh	e·lo·hei·nu	Adonai	at·tah	ba·ruk
the univers e	King of	our God	Lord	are You	Bless ed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתָיו וְרָצָא בָּנוּ,

va·nu	ve·ratsa	be·mits·vo·tav	kid·de·sha·nu	a·sher
and was pleased with us	with His mitzvot	sanctified us	Who	

וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,

hin·chi·la·nu	uv·rat·son	be·a·ha·vah	kod·sho ve·shab·bat
He guided us	and in favor	in love	and His holy Sabbath

זִכְרוֹן לַמַּעֲשֵׂה בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה

te·chil·lah	yom	hu	ki	ve·re·shit	le·ma·'a·seh	zik·ka·ron
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... continued next page ...



לְמִקְרָאֵי קֹדֶשׁ זֵכֶר לְיִצְיַאת מִצְרַיִם.

mitz-rai-yim liy-tsi-at ze-kher ko-desh le-mik-ra-ei
from Egypt. of the Exodus a memorial holy for convocations

כִּי בָנוּ בְחֵרְתָּ, וְאוֹתָנוּ קִדַּשְׁתָּ, מִכָּל הָעַמִּים.

ha-'a-mim mik-kol ki-dash-ta ve-'o-ta-nu va-char-ta va-nu ki
the nations. from all did You sanctify and us did You choose us For

וְשַׁבַּת קֹדֶשׁ בְּאַהֲבָה וּבְרָצוֹן הִנַּחֲלָתָנוּ.

hin-chal-ta-nu uv-rat-son be'-a-ha-vah kod-she-kha ve-shab-bat
You guided us and favor with love and Your holy Sabbath

בָּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת. אָמֵן.

a-mein hash-shab-bat me-ka-desh Adonai at-tah ba-ruk'h
Amen. the Sabbath. Who sanctifies Lord are You Bless ed





Netilat Yadayim -

Washing the Hands for Shabbat



אֲשֶׁר יָבֹא אֶל־תּוֹךְ הַפֶּה לֹא יטַמֵּא אֶת־הָאָדָם אִפְסֵי
אֲשֶׁר יֵצֵא מִתּוֹךְ הַפֶּה הוּא יטַמֵּא אֶת־הָאָדָם:

*It is not what goes into the mouth that defiles a person, but what comes out of the mouth;
this defiles a person. - Jesus*

Directly after reciting the Kiddush, everyone washes their hands in the prescribed ritual manner to prepare for the blessing over the bread (see note, below). Customarily, after reciting this blessing you do not speak until you have eaten the challah:

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh elo-hei-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

ya-dai-yim ne-tilat 'al vet-si-va-nu be-mits-votav kid-de-sha-nu a-sheh
hands washing and commanded us with his sanctified us who
about commandments

*Blessed art thou, Lord our God, Master of the universe, who hast sanctified us
with thy commandments, and commanded us about washing the hands.*

*Barukh attah Adonai eloheinu melekh ha-olam,
asher kiddeshanu bemitzvotav vetzivanu al netilat yadayim.*



How to Wash Your Hands

Fill a large cup that holds at least four and a half ounces with water and pour water on each hand front and back, starting with the right hand. Many people use special handwashing cups, which have two handles to them to make the pouring of the water easier.



Ritualistic Hand Washing

The ritual of *Netilat Yadayim* is actually a “ceremonial” cleansing. In fact, before engaging in this ritual, your hands should *already* be clean! The Lord Jesus our Mashiach opposed this traditional ritual of cleansing as essentially being meaningless (Matthew 15:1-14; see also Mark 7:3-16). It is included here for educational purposes only.



HaMotzi Lechem -

Blessing over Challot

After hand-washing, the head of the household lifts the two challah loaves and says the blessing over bread. Before reciting the blessing, however, the head of the household lightly draws the knife across the challah making a slight indentation to indicate the place for cutting, and then raises the loaves to recite the blessing:



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam me-lekh e-lo·hei-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed



הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

ha'a-rets min le-chem ham·mo-tsi
the earth from bread the Who brings forth

[Respond: *Amen.*]

*Blessed art Thou, LORD our God, King of the universe,
who brings forth bread from the earth.*

*Barukh attah Adonai eloheinu melek ha-olam,
ha-motzi lechem min ha-aretz.*



A **double portion** that fell for the ancient Israelites in the desert is a symbol that the one who is *shomer shabbat* (a Sabbath observer) will not lose out because of his observance. One of the loaves is cut and the bread is distributed to everyone. It is customary to dip the slices into some **salt** just as the sacrifices in the Temple were salted before being consumed (see Leviticus 2:13).



The Shabbat Meal -

Dvar Torah and Zemirot

The Friday night meal is normally eaten after the Synagogue service (Kabbalat Shabbat). The meal typically includes some kind of fish, soup and chicken or meat.



During the meal someone usually will offer a commentary on the weekly Torah portion (i.e., the Torah portion that will be read in the Shabbat morning service). Such discussions are called *Divrei Torah*.

Often *Zemirot*, or Shabbat table songs, are sung during the meal as well.

Some of the more common Shabbat table songs (*zemirot*) include:

- *Shalom Alechem*
- *L'cha Dodi*
- *Etz Chayim*
- *Kol HaOlam*
- *Lev Tahor*
- *Shabbat Shalom!*

Shalom Aleichem

This song of praise is based on the Talmudic passage which teaches that a good angel and an evil angel accompany every man home from synagogue on Friday evening. If they find the house in good order with the Shabbat table set festively bedecked with glowing candles and the family dressed in their best, the good angel says, "May the next Shabbat be like this one," and the evil one must respond, "Amen." If, on the other hand, they find that the house is not fit for the welcoming of royalty (the Shabbat is likened to a queen), the evil angel says "May the next Shabbat be like this one," and the good angel must answer, "Amen."

The Jewish sages teach that the *Shekhinah* (Divine Presence) does not rest on a person sunk in sadness or laziness, but comes only with the joy of doing mitzvot. Therefore, when a Jew prepares to invite God's presence to his Shabbat table, he must prepare for it by elevating the level of spiritual joy which can be done only by means of holy pursuits, such as praising God, studying Torah, and performing good deeds.



שַׁבַּת שְׁלוֹמִים

S h a b b a t S h a l o m !



Derekh haYeshuah

The Hebrew blessing for Salvation in the Messiah

וַיֹּאמֶר אֵלָיו יֵשׁוּעַ אֲנִכִּי הַדֶּרֶךְ וְהָאֱמֻנָה וְהַחַיִּים
וְאִישׁ לֹא־יָבֹא אֶל־הָאָב בִּלְתִּי עַל־יָדִי

*"Jesus said to him, "I am the way, and the truth, and the life.
No one comes to the Father except through me." – John 14:6*

Of all the various *berachot*, this is one of the most important of all, since we come to be in a right relationship with YHVH - the Father of Glory - by means of salvation through Yeshua the Mashiach. This simple Hebrew blessing expresses our thanks to the LORD for the way of salvation given through Yeshua the Messiah:



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנוּ אֶת הַדֶּרֶךְ הַיְשׁוּעָה
בְּמָשִׁיחַ יֵשׁוּעַ בָּרוּךְ הוּא. אָמֵן.

*Blessed are You, LORD our God, King of the universe, Who gave
to us the way of salvation through the Messiah Yeshua, blessed be
He. Amen.*

The Messiah was named "Yeshua" since He came to save [Hebrew: *yeshua*] His people from their sins (Matthew 1:21). Yeshua did what the animal sacrifices only foreshadowed in the Torah but never finally accomplished (Hebrews 2:9, Revelation 5:9, Colossians 1:21-22, 2 Timothy 1:10, 1 Timothy 2:3-6; 1 Peter 2:24, Hebrews 9:12-14a). As our Great High Priest after the order of *Malki-Tzedek*, Yeshua took our sins upon Himself, mysteriously becoming the Sin Bearer of humanity, and was crucified on our behalf so that blood atonement with a holy God would be forever accomplished.

כִּי־הַדָּם הוּא בִּנְפֹשׁ יִכָּפֵר

*for it is the blood that maketh
an atonement for the soul. Lev 17:11*

By means of His ultimate sacrifice, then, God reconciled the world to Himself in Messiah, not counting their sins against them (see Isaiah 53:5, 1 Corinthians 15:3, John 1:29, 2 Corinthians 5:21, 2 Corinthians 5:19).



Transliterated:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'·o·lam me·lekh e·lo·hei·nu Adonai at·tah ba·ruk
the universe king (of) our God Lord are you Blessed

אֲשֶׁר נָתַן לָנוּ אֶת דֶּרֶךְ הַיְשׁוּעָה

ha·ye·shu·ah de·rekh et la·nu natan a·sher
the way of salvation () to us gave Who

בְּמַשִּׁיחַ יֵשׁוּעַ בָּרוּךְ הוּא. אָמֵן.

a·mein hu ba·rukh ye·shu·a' ba·ma·shi·ach
Amen He blessed be in the Messiah Yeshua

*Barukh attah Adonai Eloheinu melekh ha'olam,
asher natan lanu et derekh ha'yeshuah
ba'mashiach Yeshua, barukh hu. Amen.*



Sabbath Day Activities -

Enjoying the Gift of God's Rest

Shabbat day is marked by a special *shacharit* (morning) service that includes Kariat HaTorah (the reading of the Torah portion of the week), the reading from the Haftarah (prophets), and a Musaf (additional) portion read in commemoration of the Musaf sacrifices offered in the Temple.



After synagogue services, another (noon day) meal is served at home with friends and family. The Shabbat noon day meal begins with Kiddush. The daytime Kiddush (called Kiddush Rabbah) is of later origin (established by the Rabbis) and is of less prominence than the Kiddush of Friday night. It is also shorter with just one blessing recited.

The rest of the day is spent with family and friends, or perhaps by taking a nap and relaxing. Some families take walks on Shabbat day and visit other friends. Torah study is encouraged on Shabbat, especially for children.

שבת שלום

S h a b b a t S h a l o m !



The Havdalah Ceremony -

Distinguishing the Sacred from the Profane

וְלַהֲבַדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֵל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר:

You are to distinguish between the holy and the common,
and between the unclean and the clean.

- Leviticus 10:10

THE HAVDALAH (literally, “separation”) ceremony is observed at the end of Shabbat (on Saturday night when three stars are visible in the sky), in order to mark the distinction between the departing sacred day and the coming ordinary weekday. One way to begin your Havdalah ceremony is to go outside and look at the stars to behold the wonder of God’s creation.



The ceremony is usually celebrated at home with family or friends and includes three blessings -- over wine, spices, and light -- as well as the *hamavdil*, a blessing thanking God for separating the days and making the Shabbat sacred. Three components are required for the home ceremony:



1. A tall, braided candle with several wicks
2. A Kiddush cup of wine
3. A box filled with fragrant spices (*besamim*)





Opening Scriptures

The Havdalah ceremony usually begins with the recitation of a number of biblical verses commemorating God's salvation. For example, Isaiah 12:2-3 is often recited:

הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחַד

ef·chad ve·lo ev·tach ye·shu·'a·ti el hin·neh

be afraid and not I will trust my salvation God is behold

כִּי־עֲזִי וְזִמְרַת יְהוָה יְהִי־לִי לִישׁוּעָה:

liy·shu·'ah vai·hi·li Adonai yah ve·zim·rat ki·'o·zi

my salvation and He is to me is Lord God and my song for my strength

וְשָׁאַבְתֶּם־מַיִם בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

hai·shu·'ah mi·ma·ai·nei be·sa·son ush·'av·tem·mayim

salvation from the wells of with joy you will draw water

Behold, God is my salvation; I will trust, and not be afraid: for the LORD Adonai is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. (Isaiah 12:2-3)

*Hinneih el yeshua'ti, evtach velo efchad,
ki-ozī v'zimrat yah, Adonai vaihili liyshu'ah
ush'avtem-mayim be'sasson mi-ma'ainei haishu'ah.*

Psalm 116:13 is often recited:

כּוֹס־יְשׁוּעוֹת אֲשָׂא וּבִשְׁם יְהוָה אֶקְרָא

I will lift up the cup of salvation and call on the name of the LORD

Psalm 116:13

kos-yeshu'ot essa, uv'shem Adonai ekra.



Blessing over the wine

Just as Sabbath is welcomed with wine, so it is concluded with wine as well. We lift the Kiddush cup of wine and say the blessing, but do not drink from the cup at this time:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o·lam me·lekh e·lo·hei·nu Adonai at·tah ba·rukh
the universe King of our God Lord are You Blessed



בוֹרֵא פְּרֵי הַגָּפֶן.

hag·ga·fen pe·ri bo·re
the vine. fruit of Who creates

*Blessed are You, Lord our God, King of the universe,
Who creates the fruit of the vine.*

*Barukh attah Adonai eloheinu melekh ha-olam,
borei peri hagafen.*

Blessing over the spices

A special spice box filled with fragrant herbs (*besamim*) is used to represent the redolence of Shabbat (the spices commonly used are cloves, cinnamon, or bay leaves). Since smelling spices helps distinguish special fragrance from the more ordinary, part of the reason for the *besamim box* is to illustrate another separation of the sacred from the profane. The following blessing is said upon smelling the spice box:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o·lam me·lekh e·lo·hei·nu Adonai at·tah ba·rukh
the universe King of our God LORD are You Blessed



בוֹרֵא מִיְּנֵי בְּשָׁמִים

ve·sa·mim mi·nei bo·re
different types of Creator of
spices



Blessed are You, Lord our God, King of the universe, Creator of different types of spices.

*Barukh attah Adonai eloheinu melek ha-olam,
borei minei ve-samim.*

Blessing over the fire

The Havdalah candle represents light, the first element created by God at the beginning of the first week. Lighting this candle is the first act of work permitted on the *yom khol*. After lighting, hold your hands close to the flame in order to see the reflection of the flame on our fingernails or the shadow on your palm. This light represents the light by which we can now work with our hands in the world around us. The following blessing is said upon considering the light:



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha'-o-lam me-lekh elo-hei nu Adonai at-tah barukh
the universe King of our God LORD are You Blessed

בּוֹרֵא מְאוֹרֵי הָאֵשׁ
ha'-esh me'-orei bore
the light of the fire Creator of

*Blessed are You, Lord our God, King of the universe,
Creator of the light of fire.*

*Barukh attah Adonai eloheinu melek ha-olam,
borei me-orei ha-esh.*

The braided candle represents light, the first element referred to in Genesis at the beginning of the first week of creation. It also represents the creation of fire. A midrash teaches that, at the end of the first Shabbat, Adam was struck by fear with the coming of darkness. To abate this fear, God gave him knowledge and the tools to create fire, thus his fear was abated.



Hamavdil - the Havdalah Blessing Proper

The last blessing of the ceremony is the *hamavdil*, the blessing over the separation of different things. This blessing is recited over the Kiddush cup of wine using only the light of the Havdalah Candle:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-o-lam me-lekh e-lo-hei-nu Adonai 'at-tah ba-rukh
the universe King of our God Lord are You Blessed

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ,

le-cho-shekh or bein le-chol ko-desh bein ham-mav-dil
and darkness light between the profane the holy between Who separates



בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי

ha-shev-i-i yom bein la'am-mim yis-ra-el bein
the seventh day between and the nations Israel between

לְשֶׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְהוָה

Adonai at-tah ba-rukh ham-ma'a-seh ye-mei le-she-shet
Lord are You Blessed and the six days of work

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחֹל. [אָמֵן.]

a-mein le-chol ko-desh bein ham-mav-dil
Amen. the profane the holy between Who separates

Blessed are You LORD our God, King of the universe, who distinguishes between the holy and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. Blessed are You, LORD, who distinguishes between the holy and the profane. Amen.

*Barukh attah Adonai elhoheinu melekh ha-olam,
hamavdil bein kodesh le-chol, bein 'or le-choshekh,
bein yisrael la'amim, bein yom hashevi'i le-sheshet ye-mei hama'asheh.
Barukh attah Adonai, hamavdil bein kodesh le-chol. Amen.*



AFTER THE BLESSING is completed, we spill a small amount of the wine from the Kiddush cup onto a plate (to symbolize the loss of Shabbat) and then drink from our cups. Finally, we extinguish the flame from the Havdallah candle by dipping it into the wine cup and listening to it sizzle. The room is now entirely dark. We turn on the lights and the sing the song *Eliyahu Hanavi* ("The Prophet Elijah") and wish everyone present "*Shavu'a Tov*" – a good week ahead!

שְׂבֻעַ טוֹב

S h a v u ' a T o v !